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THE

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WASHINGTON, MAY, 1871.

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### WANT TO GO TO LIBERIA.

THE AMERICAN COLONIZATION SOCIETY is having large experience in the earnest desire of the people of color to go to Liberia for their own good and that of Africa. Some twenty-six hundred have been given passage since the close of the war, and demands are constantly pressing upon it by thousands of others for the opportunity to follow them. All these applications have been made without effort on the part of the Society. The following letters received within the past few weeks are given as showing the extent and spontaneousness of the appeals for settlement, and in the hope that our friends may be moved to furnish the means to enable the deserving applicants to plant civilization and Christianity in Africa:

### FROM NORTH CAROLINA.

This is to inform you that the colored people of this place and vicinity (or a part of them) have organized themselves into a Society, in order to aid each other to emigrate. They have elected their President, Vice President, Secretary, and Treasurer, and adopted a constitution and by-laws, and obtained forty or fifty names the first meeting. The President is a Methodist minister, and thinks he can muster up five hundred emigrants at least within his circuit by next fall. He has requested me to apply to you for copies of any documents, such as newspapers published in Liberia, and any and every thing that you can furnish that will give them information relative to that country. I have been holding meetings and addressing the colored people in parts of Virginia and this State without any authority, except what I have obtained from my God, but I find that if I had the sanction of the Colonization Society it would be of great use to me and the cause in many places; but

if that can't be obtained, I can go on upon "my own hook," and do the best I can. The Society here intend to issue an address to their people throughout this State, requesting them to organize county societies and send delegates to a State Society, to convene some time in the summer. Your early response to this will be most thankfully received.

T\*\*\*\*\* W\*\*\*\*.

FROM SOUTH CAROLINA.

The undersigned compose a committee who are a part of a company who desires emigrating to the West Coast of Africa, viz, Liberia, for the purpose of colonizing. It consists of eighty families, more or less, of the best farmers, anxious to get good, fertile land to cultivate and means with it, and also experienced blacksmiths, carpenters, house-painters, plasterers, boot and shoemakers, rock and brick-masons, wagon-makers, &c., &c. Most of the company are very industrious in all their occupations, and part of the above number are school-teachers of various and useful branches, and also preachers and exhorters of various sects, with good credentials and recommendations at home. Such is the company who desires emigrating to the West Coast of Africa, viz, Liberia, and who at the first convenient time write to you to get all needful information and all possible aid from the Colonization Society at Washington, D. C., where we have been advised to apply by Rev. James B. Taylor, Corresponding Secretary of the Foreign Mission Baptist Board at Richmond, Va., and Rev. John B. Adger, Professor of Ecclesiastical History and Church Polity at Columbia, S. C. We had occasion to ask counsel of them as to a vessel in which to sail to Liberia, and when and how often a vessel would sail from any seaport of the United States to Liberia, and from what ports, and when and on what terms it would convey us to Liberia, and as to what provision we may expect on the way and after we arrived, and how long, and if we may expect a house for each family and land, &c., &c. And those respected gentlemen referred us to the Secretary of the Colonization Society, Washington, D. C., for pamphlets and papers and all needful information. Therefore we submit the above to you, if you be the proper authority for information, and if not

transfer it to those who are, and solicit for us a speedy answer. The undersigned, as a committee of the whole company, solicit a satisfactory answer soon to the above queries. Direct to Rev. E. H\*\*\*, at ——, S. C. E. H\*\*\*, *Chairman*, J\*\*\*\* M\*\*\*\*, J. P. H\*\*\*, P\*\*\*\* W\*\*\*\*\*, S\*\*\*\* H\*\*\*.

FROM GEORGIA.

I have to inform you that my people are somewhat despondent over your letter, they having disposed of their all and having moved here to await the time of their departure. If it is impossible for you to pay their expenses to Norfolk, they are willing to assist in defraying the expenses of having the ship brought into Savannah rather than be left. Will you not therefore in your next letter give us a positive answer in relation to that matter? The people consist of some of our *best* and most respected citizens—all farmers, with but one or two exceptions. There can be seventy-five passengers sent from here should the ship come into Savannah.      J. D. E\*\*\*.

FROM EASTERN NORTH CAROLINA.

Those who expect to go from —— are nearly all farmers and will not be ready until the fall of the year, on account of their crops. I have been informed by reliable persons that three hundred and fifty or more are making preparations to leave at that time. I have been requested by them to ask you will the ship be ready to take them next fall? I hand you twenty-five names, with their ages, &c., to be added to those of the one hundred and sixty-five applicants already sent to you. Please do all you can for us.      P\*\*\*\* M\*\*\*\*\*.

FROM TENNESSEE.

I address you for the purpose of ascertaining some facts as to the present operations of your Society. I am familiar with the terms upon which you sent colored families to Liberia previous to the war. Some of the colored people here desire to go, and have requested me to write you for the particulars. Please address me at this place. I am pastor of a Presbyterian congregation in this city.      M. R. J\*\*\*\*\*.

FROM NORTH CAROLINA.

I write to inform you of the increasing spirit of emigration. I have never seen anything like it. There has within the last

two weeks been four or five letters received in my neighborhood from Liberia. These have completely stirred up the colored people. Some of them that were "down" on the business are now the most anxious to go to Liberia. \* \* \* \* Some of the people that sent their names last fall say, when the boat comes they are going, that they dislike sending their names again for fear you will not believe them, but they intend to go the first chance. Mr. —— informs me that there are forty-five persons in his neighborhood who desire to go to Liberia when the ship next sails, but they are afraid to send their names in yet for fear of being thrown out of doors. Some say they are not going to cultivate any land this year, but hire their children out by the month, in order that they may be ready for the first expedition.

W. G. R\*\*\*\*.

FROM GEORGIA.

I am glad to hear from you, and thank you for your fairness toward me. I have gone to making bricks here for a support for my family. Most all of the people are working with me that intends to go to Liberia, and some of them are jobbing about that are going next fall. You say in your letter that you are trying to raise money to send emigrants. If it will be any benefit to you and to me, I will send you fifty dollars this spring. If you approve of this, tell me how to send it? Tell me how many can go from this county next fall? The people are constantly asking me, can they go? I tell them I don't know, but if they will save their money and send it to the Society, it would be better than to spend it in this country, where they can never be anybody, even if they try.

J\*\*\*\*\* B\*\*\*\*\*.

FROM EASTERN NORTH CAROLINA.

The colored people have called on me often, but I have not been able to attend to them, as I have rented out my office and have no place to receive them. Two men came to see me that live twenty miles from here, and said that there were about one hundred and fifty belonging to the same church with them that wish to go to Liberia. I have since heard that they had taken two hundred names, but the weather has been so bad there has been but little travel, and I have not received the

list. The inquiry is, will the ship sail in May? As this is deemed doubtful, the people have arranged their bargains and are at work until November, when, if nothing happens, there will be at least three hundred to go from this and the adjoining county of M\*\*\*\*\*. J. S. S\*\*\*\*\*.

FROM SOUTHERN NORTH CAROLINA.

I want to know if it is too late to make application for some twelve or thirteen families to go on the next month's ship. If not, please to let me know as soon as you can, for since last Sunday I have had over a dozen men to call, that want to go at that time. There are a great many more families here that want to go, but not until next fall. If they have not made application yet, they soon will. I will write you soon, so as to let you know how the power of emigration is working on the colored people in this little city. All those that want to go next month are mechanics and farmers. E. H. G\*\*\*\*.

From the Methodist Quarterly Review.

MOHAMMEDANISM IN WESTERN AFRICA.

BY REV. EDWARD W. ELYDEN, A. M., PROFESSOR IN LIBERIA COLLEGE, WESTERN AFRICA.

George Sale has prefixed to the title-page of his able translation of the Koran the following motto from Saint Augustin: "*Nulla falsa doctrina est, quæ non aliquid veri permisceat.*" Recent discussions and investigations have brought the subject of Mohammedanism prominently before the reading public, and the writings of Weil, and Noldeke, and Muir, and Sprenger, and Emanuel Deutsch have taught the world that "Mohammedanism is a thing of vitality, fraught with a thousand fruitful germs;" and have amply illustrated the principle enunciated by Saint Augustin, showing that there *are* elements both of truth and goodness in a system which has had so wide-spread an influence upon mankind, embracing within the scope of its operations more than one hundred millions of the human race; that the exhibition of gems of truth, even though "suspended in a gallery of counterfeits," has vast power over the human heart.

The object of the present paper is to inquire briefly into the condition and influence of Mohammedanism among the tribes of Western Africa. Whatever may be the intellectual inferiority of the negro tribes, (if, indeed, such inferiority exists,) it is certain that many of these tribes have received the religion of Islam without its being forced upon them by the overpowering arms of victorious invaders. The quiet development and

organization of a religious community in the heart of Africa has shown that negroes, equally with other races, are susceptible of moral and spiritual impressions, and of all the sublime possibilities of religion. The history of the progress of Islam in this country would present the same instances of real and eager mental conflict, of minds in honest transition, of careful comparison and reflection, that have been found in other communities where new aspects of truth and fresh considerations have been brought before them. And we hold that it shows a stronger and more healthy intellectual tendency, to be induced by the persuasion and reason of a man of moral nobleness and deep personal convictions to join with him in the introduction of beneficial changes, than to be compelled to follow the lead of an irresponsible character, who forces us into measures by his superior physical might.

Different estimates are made of the beneficial effects wrought by Islam upon the moral and industrial condition of Western Africa. Some are disposed to ignore altogether any wholesome result, and regard the negro Moslems as possessing, as a general thing, only the external appendages of a system which they do not understand. But such a conclusion implies a very superficial acquaintance with the state of things among the people. Of course cases are found of individuals here and there, of blustering zeal and lofty pretensions—qualities which usually exist in inverse proportion to the amount of sound knowledge possessed—whose views, so far as they can be gathered, are no more than a mixture of imperfectly understood Mohammedanism and fetishism; but all careful and candid observers agree that the influence of Islam in Central and West Africa has been, upon the whole, of a most salutary character. As an eliminatory and subversive agency, it has displaced or unsettled nothing as good as itself. If it has introduced superstitions, it has expelled superstitions far more mischievous and degrading. And it is not wonderful if, in succeeding to a debasing heathenism, it has in many respects made compromises, so as occasionally to present a barren hybrid character. But what is surprising, is that a religion quietly introduced from a foreign country, with so few of the outward agencies of civilization, should not in process of time have been altogether absorbed by the superstitions and manners of barbarous pagans. But not only has it not been absorbed, it has introduced large modifications in the views and practices even of those who have but a vague conception of its teachings.

Mungo Park, in his travels seventy years ago, everywhere remarked the contrast between the pagan and Mohammedan tribes of interior Africa. One very important improvement noticed by him was *abstinence from intoxicating drinks*. “The

beverage of the pagan negroes," he says, "is beer and mead, of which they often drink to excess; the Mohammedan converts drink *nothing but water*."\* Thus throughout Central Africa there has been established a vast *total abstinence society*; and such is the influence of this society that where there are Moslem inhabitants, even in pagan towns, it is a very rare thing to see a person intoxicated. They thus present an almost impenetrable barrier to the desolating flood of ardent spirits with which traders from Europe and America inundate the coast, and of which we have recently had so truthful and sadly suggestive an account from a missionary at Gaboon.†

Wherever the Moslem is found on this Coast, whether Jalof, Foulah, or Mandingo, he looks upon himself as a separate and distinct being from his pagan neighbor, and immeasurably his superior in intellectual and moral respects. He regards himself as one to whom a revelation has been "sent down" from Heaven. He holds constant intercourse with the "Lord of worlds," whose servant he is. In his behalf Omnipotence will ever interpose in times of danger. Hence he feels that he cannot indulge in the frivolities and vices which he considers as by no means incompatible with the character and professions of the Kafir or unbeliever. Nearly every day his Koran reminds him of his high privileges, as compared with others, in the following terms:

"Verily those who believe not, among those who have received the Scriptures, and among the idolaters, shall be cast into the fire of hell, to remain therein forever. These are the worst of creatures. But they who believe and do good works, these are the best of creatures; their reward with their Lord shall be gardens of perpetual abode.‡

"Whoso taketh God and His apostle and the believers for friends, they are the party of God, and they shall be victorious."§

But there are no caste distinctions among them. They do not look upon the privileges of Islam as confined by tribal barriers or limitations. On the contrary, the life of their religion is aggressiveness. They are constantly making proselytes. As early as the commencement of the present century, the elastic and expansive character of their system was sufficiently marked to attract the notice of Mr. Park. "In the negro country," observes that celebrated traveler, "the Mohammedan religion has made, and continues to make, considerable progress." "The yearning of the native African," says Professor Crummell, "for a higher religion, is illustrated by the singular fact that Mohammedanism is rapidly and *peaceably* spreading all

\* Park's Travels, chap. ii.

† Sura xxviii.

‡ Mr. Walker, in "Miss. Herald," Feb., 1870.

§ Sura v.

through the tribes of Western Africa, even to the Christian settlements of Liberia."\* From Senegal to Lagos, over two thousand miles, there is scarcely an important town on the sea-board where there are not at least one mosque and active representatives of Islam, often side by side with the Christian teachers. And as soon as a pagan, however obscure or degraded, embraces the Moslem faith, he is at once admitted as an equal to their society. Slavery and the slave-trade are laudable institutions, provided the slaves are Kafirs. The slave who embraces Islam is free, and no office is closed against him on account of servile blood.

The pagan village possessing a Mussulman teacher is always found to be in advance of its neighbors in all the elements of civilization. The people pay great deference to him. He instructs their children, and professes to be the medium between them and Heaven, either for securing a supply of their necessities, or for warding off or removing calamities. It must be borne in mind that people in the state of barbarism in which the pagan tribes are usually found have no proper conceptions of humanity and its capacities. The man, therefore, who by unusual strength or cunning achieves something which no one had achieved before him, or of which they do not understand the process, is exalted into an extraordinary being, in close intimacy with the mysterious powers of nature. The Mohammedan, then, who enters a pagan village with his books and papers and rosaries, his frequent ablutions and regularly recurring times of prayers and prostrations, in which he appears to be conversing with some invisible being, soon acquires a controlling influence over the people. He secures their moral confidence and respect, and they bring to him all their difficulties for solution and all their grievances for redress.

To the African Mussulman, innocent of the intellectual and scientific progress of other portions of the world, the Koran is all-sufficient for his moral, intellectual, social, and political needs. It contains his whole religion and a great deal besides. It is to him far more than it is to the Turk or Egyptian upon whom the light of European civilization has fallen. It is his code of laws and his creed, his homily and his liturgy. He consults it for direction on every possible subject; and his pagan neighbor, seeing such veneration paid to the book, conceives even more exaggerated notions of its character. The latter looks upon it as a great medical repository, teaching the art of healing diseases, and as a wonderful store-house of charms and divining power, protecting from dangers and foretelling future events. And though the prognostications of his Moslem prophet are often of the nature of *vaticinia post eventum*, yet

\* "Future of Africa," page 305.

his faith remains unshaken in the infallibility of "Alkorana." He, therefore, never fails to resort in times of extremity to the Mohammedan for direction, and pays him for charms against evil. These charms are nothing more than passages from the Koran, written on slips of paper, and inclosed in leather cases about two or three inches square—after the manner of the Jewish phylactery—and worn about the neck or wrist. The passages usually written are the last two chapters of the Koran, known as the "Chapter of Refuge," because they begin, "Say, I take refuge," etc. In cases of internal complaints one or both of these chapters are written on certain leaves, of which a strong decoction is made, and the water administered to the patient. We have seen these two chapters written inside a bowl at Alexandria for medicinal purposes.

The Moslems themselves wear constantly about their persons certain texts from the Koran called *Ayat-el-hifz*, verses of protection or perservation, which are supposed to keep away every species of misfortune. The following are in most common use: "God is the best protector, and he is the most merciful of those who show mercy." (Sura xii, 64.) "And God compasseth them behind. Verily it is a glorious Koran, written on a preserved tablet," (Sura lxxxv, 20.) Sometimes they have the following rhymed couplet:

Bismi illahi arrahman, arrahim  
Auzu billahi min es-Shaytan arrajim.\*

This couplet is also employed whenever they are about to commence reading the Koran, as a protection against the suggestions of Satan, who is supposed to be ever on the alert to whisper erroneous and hurtful constructions to the devout reader.

The Koran is almost always in their hand. It seems to be their labor and their relaxation to pore over its pages. They love to read and recite it aloud for hours together. They seem to possess an enthusiastic appreciation of the rhythmical harmony in which it is written. But we cannot attribute its power over them altogether to the jingling sounds, word-plays, and refrains in which it abounds. These, it is true, please the ear and amuse the fancy, especially of the uncultivated. But there is something higher, of which these rhyming lines are the vehicle; something possessing a deeper power to rouse the imagination, mould the feelings, and generate action. Mr. Gibbon has characterized the Koran as a "tissue of incoherent rhapsodies."† But the author of the "Decline and Fall" was, as he himself acknowledges, ignorant of the Arabic language,

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\* In the name of God, the Merciful, the Compassionate,  
I take refuge in God from Satan, whom we hate.

† Chap. 1.

and therefore incompetent to pronounce an authoritative judgment. Mr. Hallam, in a more appreciative vein, speaks of it as "a book confessedly written with much elegance and purity," containing "just and elevated notions of the divine nature and moral duties, the gold ore that pervades the dross."\* The historian of the "Middle Ages," a most conscientious investigator, had probably read the book in the original—had been charmed with its *sense* as well as its *sound*. Only they who read it in the language of the Arabian author can form anything like an accurate idea of its unapproachable place as a power among unevangelized communities for moulding into the most exciting and the most expressive harmonies the feelings and imaginations. Says a recent able and learned critic:

"The Koran suffers more than any other book we think of by a translation, however masterly. The grandeur of the Koran consists, its contents apart, in its diction. We cannot explain the peculiarly dignified, impressive, sonorous mixture of Semitic sound and parlance; its *sesquipedalia verba*, with their crowd of prefixes and affixes, each of them affirming its own position, while consciously bearing upon and influencing the central root, which they envelop like a garment of many folds, or as chosen courtiers move round the anointed persons of the king."<sup>†</sup>

The African Moslem forms no exception among the adherents of Islam in his appreciation of the sacred book. It is studied with as much enthusiasm at Boporo, Misadu, Medina, Kankan,<sup>‡</sup> as at Cairo, Alexandria, or Bagdad. In traveling in the exterior of Liberia we have met ulemas, or learned men, who could reproduce from memory any chapter of the Koran, with its vowels and dots and other grammatical marks. The boys under their instruction are kept at the study of the books for years. First they are taught the letters and vowel marks, then they are taught to read the text, without receiving any insight into its meaning. When they can read fluently they are taught the meaning of the words, which they commit carefully to memory; after which they are instructed in what they call the "Jatali," a running commentary on the Koran. While learning the Jatali they have side studies assigned them in Arabic manuscripts, containing the mystical traditions, the acts of Mohammed, the duties of fasting, prayer, alms, corporal purification,<sup>§</sup> etc. Young men who intend to be enrolled among the ulemas take up history and chronology, on which they have some fragmentary manuscripts. Before a student

\* "Middle Ages," chap. vi.

<sup>†</sup> Emanuel Deutsch, in the *Quarterly Review* (London) for October, 1869.

<sup>‡</sup> Mohammedan towns, from seventy-five to three hundred miles east and northeast of Monrovia.

<sup>§</sup> The student at this stage is called talib, that is, one who seeks knowledge.

is admitted to the ranks of the learned he must pass an examination, usually lasting seven days, conducted by a Board consisting of imáms and ulemas. If he is successful, he is led around the town on horseback, with instrumental music and singing. The following ditty is usually sung:

Allahumma, ya Rabbee  
Salla ala Mohammade,  
Salla Allahu alayhe wa Sallama.\*

After which the candidate is presented with a sash or scarf, usually of fine white cloth, of native manufacture, which he is thenceforth permitted to wind round his cap, with one end hanging down the back, forming the Oriental turban. This is a sort of Bachelor of Arts diploma. The men who wear turbans have read and recited the Koran through many hundred times; and you can refer to no passage which they cannot readily find in their apparently confused manuscripts of loose leaves and pages, distinguished not by numbers, but by catch-words at the bottom. Carlyle tells us that he has heard of Mohammedan doctors who had read the Koran seventy thousand times.† Many such animated and moving concordances to the Koran may doubtless be found in Central and West Africa.

But the Koran is not the only book they read. We have seen in some of their libraries extensive manuscripts in poetry and prose. One showed us at Boporo, the *Makāmat* of Hariri, which he read and expounded with great readiness, and seemed surprised that we had heard of it. And it is not to be doubted that some valuable Arabic manuscripts may yet be found in the heart of Africa. Dr. Barth tells us that he saw in Central Africa a manuscript of those portions of Aristotle and Plato which had been translated into Arabic, and that an Arabic version of Hippocrates was extremely valued. The splendid voweled edition of the New Testament and Psalms recently issued by the American Bible Society, and of which, through the kindness of friends in New York, we have been enabled to distribute a few copies among them, is highly prized.

We have collected in our visits to Mohammedan towns a number of interesting manuscripts, original and extracted. We will here give two or three specimens as translated by us. We should be glad if we could transfer to these pages the elegant and ornamental chirography of the original.

The first is from a talismanic paper written at Futa Jallon, copies of which are sold to the credulous as means of warding off evil from individuals and communities, to be employed especially during seasons of epidemics. It is as follows:

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\* O God, my Lord, bless Mohammed! God bless him and grant him peace!  
† "Heroes and Hero Worship," p. 80.

"In the name of God, the Merciful, the Compassionate. O God, bless Mohammed and save him, the seal of the prophets and the imām of the apostles, beloved of the Lord of worlds!"

After the above is the conveying of health and the completing of salutation and honor.

"Verily, the pestilence is coming upon you, beginning with your wealth, such as your cows, and after that with yourselves; and verily if all of you provide water and bread, namely, of your men and your women, and your man-servants and your maid-servants, and all your youths, they shall not endure it. And after that write out the Chapter *Opener of the Book*\* and the *Verse of the Throne*, † and from 'God is light' to 'Omniscient,' ‡ and from 'God created every,' the whole verse, to 'Omnipotent,' § and the *Two Chapters of Refuge*; and write, 'They who, when they have done foully and dealt unjustly by their own souls, shall remember God, and seek forgiveness for their sins, (and who forgives sins but God?) and shall not persevere in what they have done while they know it.'|| And if you do this God shall certainly turn back the punishment from you, if God will, by this supplication. . . . Because that is the way of escape obligatory on every Moslem man and woman. This document is by a man of wealth, who traveled, traveling from Futa to Mecca on pilgrimage, and stayed three months, and departed to El-Medina, and settled there three years, and returned to Futa. Written by me, Ahmad of Futa, to-day. O God, bless Mohammed and save him! The end."

The next paper professes to be a history of the world. Beginning thousands of years before Adam, it gives account of the successive epochs through which the earth passed before man was created. But we omit all those periods, which might perhaps be of interest to the enthusiastic geologist, and come down to the account given of the first meeting of Adam and Eve. Says our author:

"When Adam first met Eve he was walking upon the sea, and he said to her, 'Who art thou?' And she said, 'I am the destroyer of mercies.' And Adam said, 'Who art thou?' And she said, 'I am the destroyer of wealth; he who finds wealth finds me, and he who does not find wealth does not

\* *Fatihat el-Kitab*, the first chapter of the Koran.

† *Ayet el-Kursee*, Sura ii, iv, 256. This verse is repeated by the pious Moslem nearly every time he prays. It is as follows: "God! There is no God but He; the Living, the Eternal. Nor slumber seizeth him, nor sleep; His, whatsoever is in the heavens and whatsoever is in the earth! Who is he that can intercede with Him but by His own permission? He knoweth what hath been before them, and what shall be after them; yet nought of his knowledge shall they grasp, save what He willeth. His throne reacheth over the heavens and the earth, and the upholding of both burdeneth Him not; and he is the High, the Great."—Rodwell's Translation.

‡ Sura xxiv, 35.      § Sura xxiv, 44.

|| Sura iii, 129. An item in a list of classes of persons who shall be blessed in this world and go to heaven when they die.

find me.' And Adam said, 'Who art thou?' And she said 'I am one in whom no faith is to be reposed—I am Eve.' And Adam said, 'I believe thee, O Eve.' And Adam took her, and she conceived, and brought forth forty twins, a male and a female at each birth, and all died except Seth, who was the father of Noah," etc.

The author then proceeds to trace the descendants of Noah, assigning to Shem, Ham, and Japheth the countries in which it is commonly understood that they respectively settled.

The next paper is a very elaborate and accurately written manuscript, styled "The Book of Psalms which God sent down to David." We have been puzzled to account for the origin and purpose of this paper. Whatever it comes out of, it is certain it does not come out of the Psalms of David. It contains, however, some excellent moral teachings, written not in Koranic language, but on the whole in every good Arabic, singularly free from those omissions and misplacements of diacritical points which are so troublesome in some Arabic writings. The arrangement of the vowels reveals a thorough acquaintance with the niceties of classical Arabic. It was copied for us from an old manuscript brought by a scribe from Kankan, but he could give no information as to its original source. The statement that it is the Psalms is probably a mere freak of the compiler or copyist, unless we suppose the existence of some Mohammedan pseudo-psalmist in the interior. Moreover, the word *anzala*, used in the manuscript, which we have translated "sent down," is not the word applied in the Koran to David's revelations. The word there used is *āta'*, signifying to commit, to give, etc. The paper is divided into six chapters or parts. We will give, with the introductory formula and blessing, the first, fourth, and fifth parts:

"In the name of God, etc. God bless our lord Mohammed, His prophet, and his family, and his wives, and his descendants, and his friends, and keep them safe.

"This is the Book of Psalms, which God sent down to David. Peace upon him!

#### "PART THE FIRST.

"I wonder at him who has heard of Death, how he can rejoice.

"I wonder at him who has heard of the Reckoning, how he can gather riches.

"I wonder at him who has heard of the Grave, how he can laugh.

"I wonder at him who grieves over the waste of his riches and does not grieve over the waste of his life.

"I wonder at him who has heard of the future world and its

bliss and its enduringness, how he can rest when he has never sought it.

"I wonder at him who has heard of the present world and its transitoriness, how he can be secure about it when he has never fled from it.

"I wonder at him who is knowing in the tongue, and ignorant in the heart.

"I wonder at him who is busy with people's faults, and forgets his own faults.

"I wonder at him who knows that God considers him in all places, how he can rebel against Him.

"I wonder at him who has purified himself with water, and is not pure in his heart.

"I wonder at him who knows that he shall die alone, and enter the grave alone, and render account alone, how he can seek reconciliation with men, when he has not sought reconciliation with his Lord.

"There is no God but God, in truth : Mohammed is the Envoy of God. God bless him and save him !

#### "PART THE FOURTH.

"Son of Man ! Be not of them who are long of repentance and long of hope,\* and look for the last day without work, and say the say of the servants, and work the work of the hypocrite, and are not satisfied if I give to you, and endure not if I keep from you; who prescribe that which is approved and good, and do it not, and forbid that which is disapproved and evil, and forego it not, and love the faithful and are not of them, and hate the hypocrites and are of them—exacting and not exact.

"Son of Man ! There is not a new day but the earth addresses thee, and thus says she her say unto thee :

"Son of Man !

"Thou walkest on my back, but thy return is to my belly ;

"Thou laughest on my back, and then thou weepest in my belly ;

"Thou art joyful on my back, and then thou art sorrowful in my belly ;

"Thou sinnest on my back, and then thou sufferest in my belly ;

"Thou eatest thy desire on my back, and then the worms eat thee in my belly.

"Son of Man !

"I am the house of desolation, I am the house of isolation ;

"I am the house of darkness, I am the house of straitness ;

"I am the house of question, I am the house of terrors ;

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\* That is, waiting on Providence, without attempting to "work out one's own salvation."

"I am the house of serpents, I am the house of scorpions;  
 "I am the house of thirst, I am the house of hunger;  
 "I am the house of disgrace, I am the house of fires;  
 "Then cultivate me, and burn\* me not.

#### "PART THE FIFTH.

"Son of Man! I did not create you to get greatness by you instead of bitterness, nor to get companionship by you instead of desolation, nor to borrow by you anything I wanted; nor did I create you to draw to me any profit, or to thrust from me any loss, (far be it from Him the Exalted!) But I have created you to serve me perpetually, and thank me greatly, and praise me morning and evening.† And if the first of you and the last of you, and the living of you and the dead of you, and the small of you and the great of you, and the male of you and the female of you, and the lords of you and the servants of you, and the men of you and the beasts of you, if they combine to obey me, this will not add to my dominion the weight of a grain of dust. 'Whoever does good service, does good service only for himself; and whoever is unthankful—why, God is independent of the three worlds.'‡

"Son of Man!

"As thou lendest, shalt thou borrow;  
 "As thou workest, shalt thou be recompensed;  
 "As thou sowest, shalt thou reap."

We have been surprised to notice that the manuscripts which we receive generally from Boporo, Misadu, and Kankan are much better written, and of a much more edifying character, than those we have seen from the Gambia and that region of country. Some of the latter, consisting of childish legends and superstitious details, are often curious philologically, being mixtures of Arabic and the vernacular dialect. It is said also by those who have seen Mohammedan worship conducted by the Jalofs and Foulahs about the Gambia and Senegal, and have witnessed similar exercises among the Mandingoës in the region of country east of Liberia, that the latter exhibit in their bearing and proceedings during their religious services greater intelligence, order, and regularity than the former.

During a visit of three weeks made to Boporo in the Mohammedan month of Ramadhan, (December and January, 1868–69,) we had an opportunity of seeing the Mandingo Moslem at home. It being the sacred month of fasting and religious devotedness, we witnessed several religious ceremonies and performances.

\*This is probably a warning against the practice among the natives of denuding the earth by burning the wood when preparing to plant.

†Compare Psalm 1, 7-14. ‡Koran xxix, 5.

As in all Moslem communities, prayer is held five times a day. When the hour for prayer approaches, a man appointed for the purpose, with a very strong and clear voice, goes to the door of the mosque and chants the *adhan*, or call to prayer. This man is called the Muëddin.\* His call is especially solemn and interesting in the early hours of the morning. We often lay in bed between four and five o'clock listening for the cry of the Muëddin. There was a simple and solemn melody in the chant at that still hour, which, after it had ceased, still lingered pleasantly on the ear, and often, despite ourselves, drew us out to the mosque. The morning *adhan*, as we heard it at Boporo, is as follows: *Allâhu Akbaru*, (this is said four times.) *Ashhadu an la ilâha ill' Allâhu*, (twice.) *Ashhadu anna Muhammadu rasoolu 'llahi*, (twice.) *Heiya ala Salâh*, (twice.) *Heiya alal-felâh*, (twice.) *Salâtu kheiru min a-naumi*, (twice.) *Allâhu Akbaru*, (twice.) *La ilâha ill' Allâhu*, (once.)† Says Mr. Deutsch :

" May-be some stray reader remembers a certain thrill on waking suddenly in the middle of his first night on Eastern soil—waking, as it were, from dream into dream. For there came a voice, solitary, sweet, sonorous, floating from on high, through the moonlight stillness—the voice of the blind Muëddin, singing the *Ulah*, or first call to prayer. . . . The sounds went and came—*Allahu Akbar*, *Allahu Akbar*—and this reader may have a vague notion of Arabic and Koranic sound, one he will never forget."‡

At Boporo and other African towns we have visited this call is made three times within the half hour immediately preceding worship. Before the third call is concluded the people have generally assembled in the mosque. Then the Imám proceeds with the exercises, consisting usually of certain short chapters from the Koran and a few prayers, interspersed with beautiful chanting of the Moslem watch-word, *La ilâha ill' Allâhu*, *Mohammadu rasoolu 'llahi*—There is no God, etc. We may remark, by the way, that their tunes are not set in the minor key, as is almost always the case among the Arabs. Their natures are more joyful. They exult in the diatonic scale of life, and leave their oriental co-religionists to wail in the sad and mournful chromatics of the desert.

\* The first Moslem crier was an Ethiopian negro, Bilal by name, "a man of powerful frame and sonorous voice." He was the favorite attendant of Mohammed. Mr. Irving informs us that on the capture of Jerusalem he made the first *adhan*, "at the Caliph Omar's command, and summoned the true believers to prayers with a force of lungs that astonished the Jewish inhabitants."—*Irving's Successors of Mahomet*, p. 100.

† The English is, "God is more great,(four times.) I testify that there is no deity but God, (twice.) I testify that Mohammed is the apostle of God, (twice.) Come to prayer, (twice.) Come to security, (twice.) Prayer is better than sleep, (twice.) God is most great, (twice.) There is no deity but God, (once.)"

‡ "Quarterly Review," October, 1869.

The Mandingoës are an exceedingly polite and hospitable people. The restraints of their religion regulate their manners and control their behavior. Both in speech and demeanor they appear always solicitous to be *en regle*—anxious to maintain the strictest propriety; and they succeed in conforming to the natural laws of etiquette, of which they seem to have an instinctive and agreeable appreciation. In their salutations they always strive to exceed each other in good wishes. The salutation *Salaam aleikum*—“Peace be with you”—common in oriental Mohammedan countries, is used by them very sparingly, and, as a general thing, only on leaving the mosque after early morning worship. The reply is, *Aleikum-e-Salaam, wa rahmatu 'llahi wa barakatuhu*—“With you be peace, and the mercy of God and His blessing.” If *Salaam Aleikum* is addressed to them by a Kafir or pagan they seldom reply; if by a Christian, the reply is, *Salaam ala man taba el-huda*—“Peace to him who follows the right way.”

Those who speak Arabic speak the Koranic or book Arabic, preserving the final vowels of the classical language—a practice which, in the hurry and exigencies of business life, has been long discontinued in countries where the language is vernacular; so that in Egypt and Syria the current speech is very defective, and clipped and corrupted. Mr. Palgrave informs us, however, that in North-east Arabia the “grammatical dialect” is used in ordinary conversation. “The smallest and raggedest child that toddles about the street lisps in the correctest book Arabic that ever De Sacy studied or Sibaweyah professed.”\* So among the Arabic scholars whom one meets in the interior of Liberia. In proper names we hear Ibraheema, Alceu, Sulaimana, Abdullahi, Dauda, etc.; in worship Allahu, Akbaru, Lailaha, ill'Allahu, etc.; and it is difficult for the mere tyro in Arabic pronunciation either to understand or make himself understood unless he constantly bear in mind the final vowels in nouns, verbs, and adjectives. A recent number of the “Saturday Review,”† in a notice of General Daumas's new work on “Arabic Life and Mussulman Society,” remarks, “One comfort for the learner will be, that the oft-pressed distinction between what is termed the learned and the vulgar (Arabic) tongue is a mere fiction of European growth. It has no foundation in native usage.” We fear that the theoretical comfort which the soothing reviewer attempts to administer to the learner of Arabic will be found of no practical avail when applied to the intercourse of daily life in Syria and Egypt. Only such learned natives as Mr. Bistany, of Beyroot, and Dr. Meshakah, of Damascus, speak the language so as to be understood

\* Palgrave's Arabia, vol. i, p. 311.

† March 26, 1870.

by one versed only in Koranic inflections. And even they generally avoid that style as stilted, pedantic, and absurd. Says a high authority:\*

"Les populations Arabes, en general, etant fort ignorantes, par leur misère d'abord, et ensuite par l'extreme difficulté de l'étude et de l'application de leur idiome, le langage usuel des diverses regions est soumis à bien des varietés, soit de prononciation, soit de *denomination* des ideés et des choses."

Among the Moslems of West Africa there are some peculiarities in the sounds of the letters. The fourth letter of the alphabet is generally pronounced like *s*; the seventh like the simple *k*; the ninth like *j* in *jug*; *seen* and *sheen* have both the sound of *s*. The fifteenth letter is sounded like *l*; the nineteenth, whose guttural sound is so difficult to Western organs, is sounded like *k*; the twenty-first like *g* hard.

The introduction of Islam into Central and West Africa has been the most important, if not the sole preservative against the desolations of the slave-trade. Mohammedanism furnished a protection to the tribes who embraced it by effectually binding them together in one strong religious fraternity, and enabling them by their united effort to baffle the attempts of powerful pagan slave hunters. Enjoying this comparative immunity from sudden hostile incursions, industry was stimulated among them, industry diminished their poverty; and as they increased in worldly substance, they also increased in desire for knowledge. Gross superstition gradually disappeared from among them. Receiving a degree of culture from the study of the Arabic language, they acquired loftier views, wider tastes, and those energetic habits which so pleasingly distinguish them from their pagan neighbors.

Large towns and cities have grown up under Mohammedan energy and industry. Dr. Barth was surprised to find such towns or cities as Kanó and Sokoto in the center of Africa—to discover the focus of a complex and widely ramified commerce, and a busy hive of manufacturing industry, in a region which most people had believed to be a desert. And there are towns and cities nearly as important farther west, to which Barth did not penetrate, affording still scope to extend the horizon of European knowledge and the limits of commercial enterprise. Mr. Benjamin Anderson, the enterprising Liberian traveler, who has recently visited Misadu, the capital of the Western Mandingoës, about two hundred miles east of Monrovia, describes that city as the center of a considerable commerce, reaching as far north as Senegal and east as far as Sokoto.

The African Moslems are also great travelers. They seem

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\* M. Bresnier, Professor of Arabic in the Normal College of Algiers, in his "*Cours Pratique et Théorique de Langue Arabe*."

to travel through the country with greater freedom and safety than any other people, on account, probably, of their superior intelligence and greater usefulness. They are continually crossing the continent to Egypt, Arabia, and Syria. We met a few weeks ago at Toto-Coreh, a town about ten miles east of Boporo, a lad who informed us that he was born at Mecca while his parents were in that city on a pilgrimage. We gave him a copy of the New Testament in Arabic, which he read with unimpeded fluency, and with the Oriental accent and pronunciation.

The general diffusion of the Arabic language \*in this country through Mohammedan influence must be regarded as a preparatory circumstance of vast importance for the introduction of the Gospel. It may be "the plan of Providence that these many barbarous nations of Africa are to be consolidated under one aggressive empire of ideas and faith, to prepare the way for evangelization through the medium of one copious, cultivated, expressive tongue, in the place of leaving to the Church the difficult task of translating and preaching in many barbarous languages, incapable of expressing the finer forms of thought."† Already some of the vernaculars have been enriched by expressions from the Arabic for the embodiment of the higher processes of thought. They have received terms regarding the religion of one God, and respecting a certain state of civilization, such as marrying, reading, writing, and the objects having relation thereto, sections of time, and phrases of salutation and of good breeding; then the terms relating to dress, instruments, and the art of warfare, as well as architecture, commerce, etc. ‡

Mohammedanism in this part of the world could easily be displaced by Christian influence, if Christian organizations would enter with vigor into this field. Rev. G. W. Gibson, Rector of Trinity Church, Monrovia, in a letter published in the "Spirit of Missions" for April, 1869, says:

"Whatever may have been the influence of Mohammedanism on races in other parts of the world, I think here, upon the African, results will prove it to be merely preparatory to a Christian civilization. In this country, and almost immediately in our vicinity, it has recovered millions from paganism, without, I think, having such a grasp upon the minds of the

\* The natives love and revere the language. All documents of a serious character must be written in that language. Bishop Crowther, of the Niger, in a letter dated October 30, 1869, tells us of his visit to King Masaba, a distinguished Mohammedan sovereign, with whom he entered into a written agreement with reference to the establishment of a Christian mission in his capital. "I drew up his promise," says the Bishop, "in English, which he handed over to his Maalims to be translated into Arabic."—*Christian Observer*, January, 1870.

† Prof. Posttestant of Syrian Protestant College, Beyroot.

‡ See Barth's "Collection of Central African Vocabularies," Part I, p. 29.

masses as to lead them obstinately to cling to it in preference to Christianity, with its superior advantages. The same feelings which led them to abandon their former religion for the Moslem, will, no doubt, lead them still further, and induce them to embrace ours when properly presented. I express this opinion the more readily, from several interviews I have had lately with prominent parties connected with some of these tribes."

We are persuaded that with the book knowledge they already possess, and their love of letters, many of them would become ready converts of a religion which brings with it the recommendation of a higher culture and a nobler civilization. And, once brought within the pale of Christianity, these Mohammedans would be a most effective agency for the propagation of the Gospel in remote regions, hitherto impervious to European zeal and enterprise, and the work of African regeneration would proceed with uninterrupted course and unexampled rapidity.

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From the State Journal.

**OHIO COLONIZATION SOCIETY.**

On Tuesday evening, March 14, there was a large assemblage of the most substantial citizens of Columbus, Representatives and Senators, in the First Presbyterian Church, crowding the church and vestibule, in attendance on the meeting of the Ohio Colonization Society.

At 8 o'clock, Bishop C. P. McIlvaine, President of the Society, led the congregation in a solemn invocation; after which the choir sung, with a sweetness and power we have never heard surpassed, "Thou art our Father."

**ADDRESS OF BISHOP McILVAINE.**

Bishop McIlvaine then stated the object of the meeting, and proceeded to make an interesting statement of the origin of the American Colonization Society. The following is an outline of his address :

The American Colonization Society was organized over fifty-three years ago, and it was my good fortune to be personally acquainted with its origin. The idea of the Society originated with Rev. Dr. Finley, a Presbyterian minister of New Jersey, and one of the leading trustees of Princeton College. I remember well when he came to Burlington, N. J., to lay his plan before two distinguished citizens of the place. I was then at home in Burlington, and, being a student at Princeton, he asked me to introduce him, which I did. Having secured the approval and co-operation he desired, he went from Burling-

ton to Washington City, where he sowed the Colonization idea and interested several eminent men in the enterprise, among whom were Mr. Elias B. Caldwell, of Washington, and Mr. Francis Scott Key, author of the "Star-Spangled Banner;" subsequently I took charge of a parish in Georgetown, and Mr. Key was one of my vestrymen. The first sermon in behalf of the Society was, I believe, preached by myself in a Presbyterian church in Washington.

I state these facts to show that I am competent to refute the charge often made against the Colonization Society, that it originated with slaveholders and was founded in the interest of slavery. There is no truth in this charge. On the contrary, the Society had its origin in the North, and its founders were men who had no connection with slavery and no friendship for it. I could give many facts in proof of this. Take as an illustration Mr. Francis S. Key, who was one of the leading members of the Society. He often ran great risks in protecting free people of color in their liberty and rights, going to the slave pens and rescuing those who were kidnapped, and in one instance boarding a steamer in the river and rescuing a free man who was about to be carried South and sold into slavery. This shows the spirit of its founders.

The Colonization Society had its origin in a humane desire to rescue the free people of color in this country from their sad condition, and colonize them where they might enjoy the blessings of liberty. Here they were subjected to many and grievous wrongs, from which there was little hope of escape. The Society also sought to facilitate the liberation of slaves. At that time there were many slaveholders who felt the injustice of slavery, and who were anxious to free their slaves. But the laws of the slave States made this extremely difficult, indeed well-nigh impossible, except by the removal of the persons liberated from their country; and this was undertaken by the Society.

The Colonization Society was not only founded in the highest spirit of Christian benevolence and humanity, but has been greatly blessed by God. The Colony planted by it on the Coast of Africa has been an eminent success. Its territory now stretches for five hundred miles along the Coast, and it has become a stable Republic, recognized by the leading nations of the globe. It is blessed with churches and schools, and a prosperous College, to which the chiefs of adjacent tribes are sending their sons to be educated. It occupies a commanding position, and, by the continued blessing of God, it is to act an important part in the civilization and redemption of that benighted continent.

## ADDRESS OF REV. B. F. ROMAINE.

On the conclusion of the President's remarks, he introduced the Secretary of the Society, the Rev. B. F. Romaine, who stated that Paul du Chaillu had engaged to be present and address the meeting. He read a letter from him, stating his regret at being prevented from fulfilling his engagement; and then proceeded to give what he had gathered from the African explorer of his ten year's experience, covering the great question of the final redemption of that continent, viz: The deadly character of the climate to the white man; the remedy in attacks of fever, almost as dangerous, from the quantity necessary to be taken, as the fever itself; the risks of life to a white missionary, should he survive the climate, and venture to declare himself a man like unto themselves—and not a spirit—bearing to them a new religion, (corroborating the fact of mortality by statistics of the utter failure, by reason of death, of Catholic efforts for 214 years; of Moravian, English, Scotch, in all eighteen Protestants attempts, before the settlement of Liberia, all of which failed;) the adaptation of the negro to the climate, even if not born there, surviving attacks of fever, and growing strong and hearty; the utter impossibility of ever bringing Africa into a civilized and religious state, except through the agency of her own children; and the fallacy of objecting to colored men going from this country to Africa to do a work the white man could never do; arguing that with far better grace we might object to white missionaries going there and dying without accomplishing their work. To leave this redeeming labor to the colored man, and not waste white men and means, was the part of humanity and economy, and was the only way to success. The testimony of Edward Everett, and others was given corroborative of these statements.

Three facts leading to the establishment of Liberia were briefly glanced at by the Secretary, viz: the recaptured slaves requiring a place; the failure of white missionary efforts, as already noted, for the redemption of Africa; and providing a home for free persons of color desiring to return to the land of their fathers. How these interests have been met in the settlement of Liberia were carefully noted. The slave trade abolished along its line of coast; slavery ended in this land, leaving the missionary feature as the grand one now remaining—doing that, through the African for Africa, which otherwise cannot be done; and giving, as results, civilization, Christianization, the establishment of a great negro nationality in the form of a Republic like our own, and finally, he believed, of a United States of Africa, extending from the Atlantic to the Indian Ocean, and reaching forth its arms northward to ancient Egypt, and southward to the Cape of Good Hope.

Look at the forbidding elements of the past history of Liberia, emancipated slaves—as our enemies say—their masters wanted to get out of the way, resulting in the foundation of a prosperous Colony, and after some twenty-five years' existence, to a Republic of culture, intelligence, and commercial importance, acknowledged by the leading Powers of the earth. If such elements were capable of producing such results in half a century, what may we not expect from the educated and more powerful elements now offering, exceeding many times in number any ever before offered toward effecting the redemption of the largest of the eastern continents. If men have stood neutral, let them stand neutral no longer; if their prejudices have stayed the accomplishment of the divine promise to Ethiopia, let them realize the amazing debt they now owe to Africa, and if they cannot pay the principal, at least try to pay the interest.

After the close of Mr. Romaine's remarks, of which the above is a brief outline of some of the facts stated, and conveys but a faint idea of the spirit with which the address was clothed, and after the choir had sung Bishop Heber's missionary hymn, the President read the following letter from his associate, Bishop Bedell, which fully explains itself:

MARCH 14, 1871.

MY DEAR SIR: When promising to be present this evening, I was obliged to except the possibility of being detained by our Diocesan Missionary Committee, in whose service I came to Columbus at this time. They have adjourned to meet at 7 o'clock, and I have little hope of their concluding business until late in the evening. My first duty is there, as our Bishop has placed that interest mainly in my charge. I am prevented, then, from expressing, as I desired, my deep and almost life-long regard for the noble work of the Colonization Society, a work all the more important—certainly not less important—because of the changed relations of the colored race in this country, for which God be praised. Sincerely yours,

G. T. BEDELL.

Rev. B. F. ROMAINE.

Bishop McIlvaine next introduced the Hon. E. E. White, First Vice President of the Society, who delivered an able address, at the conclusion of which, the choir sung with effectiveness, "Lord incline thine ear," when the congregation was dismissed by Bishop McIlvaine pronouncing the benediction.

It was, in point of numbers, character, and interest, one of the most successful meetings ever held in this city, the influence of which must be widely felt.

For the African Repository.

**CONSTITUTION OF THE ELIZABETH CITY (N. C.) FREEDMEN'S EMIGRANT AID SOCIETY.**

A portion of the people of African descent, citizens of Elizabeth City and County, N. C., having assembled in the African school-house at this place, March 15, 1871, on motion, the Rev. Andrew Cartwright was appointed President, Joshua Fleming, Vice President; Henry Kale, Treasurer; and John James, Secretary.

The meeting adjourned to meet one week later, March 22, when it again met pursuant to adjournment, and after reading the minutes of the previous meeting, those present who wished to become members of an emigration Society gave in their names, representing some forty families. An organization was had by the election of the persons above named; when the following preamble, Constitution, By-Laws, and resolutions were read and adopted:

**PREAMBLE.**

*Whereas,* We, persons of African descent, see no prospect of our race ever enjoying the rights that naturally inure to free-men—while we remain in this country;

*Whereas,* The benevolent of all sects and parties have in times past done much to ameliorate our condition, and have also opened a door, which is still open, through which we can return to the land of our ancestors;

*Whereas,* It becomes us as Christians to take counsel of Him who hath advised that if we are persecuted in one place to flee unto another, and as the way is provided to go to Liberia, we deem it best to do so, and to that end have formed ourselves into a Society, designated and to be known by the name of the ELIZABETH CITY (N. C.) FREEDMEN'S EMIGRANT AID SOCIETY—the objects whereof are set forth in the following Constitution and By-Laws:

**CONSTITUTION.**

We hereby ordain and establish this Constitution for the government of our association, to be altered and amended only by a two-third vote of those present at a regular meeting of the Society, after one month's notice of the proposed change.

ARTICLE 1. This Society shall be officered by a President, Vice President, Secretary, and Treasurer, who shall hold their offices for one year after election, and until their successors are elected.

ART. 2. The President shall preside over and keep the meetings in order, and shall sign all orders on the Treasurer, which shall make them valid, and he shall attend to all the duties that of right pertain to the executive officer.

ART. 3. In the absence of the President, the Vice President shall perform the duties of the chief executive.

ART. 4. The Secretary shall faithfully record the proceedings of the meetings of the Society in a book provided for that purpose, and he shall open and conduct a correspondence with the Secretary of the American Colonization Society at Washington, D. C., and with the Minister Resident from Liberia to this country, and he shall report all the information he may obtain to this Society. He shall keep an account of the expenses he may justly incur in his official capacity, which shall be refunded to him by order of the President.

ART. 5. The Treasurer shall receive all funds that may be obtained by donation and otherwise, rendering an account to the Society once a month, and he shall pay all orders signed by the President, or as a majority of the members present at any regular meeting of the Society shall direct.

#### BY-LAWS.

The design of the members of this Society being to aid each other to obtain a home in Liberia, where, by the help of God, we shall be able to enjoy peace and happiness and all our social rights and privileges, which we despair of ever doing in this country, we therefore place our trust in that Almighty arm that wrought our deliverance from bondage, and resolve to go to the land of our ancestors as soon as circumstances shall permit.

SECTION 1. Any person of African descent, of good moral character, desiring to emigrate to the Republic of Liberia, may become a member of this Society by paying twenty-five cents into the treasury on admittance.

SEC. 2. The members of this Society shall consider themselves bound together by the inseparable bonds of friendship, love, and truth, a band of brothers pledged to aid each other and our brethren everywhere to procure land and peaceful and safe homes in Liberia.

SEC. 3. Should any member die, his widow shall have the privilege of withdrawing any money he had paid to this Society, provided she declines emigrating.

SEC. 4. Each member is required to pay twenty-five cents per month into the treasury of the Society, unless sickness prevents.

#### RESOLUTIONS.

*Resolved*, That the President of this Society be authorized to appoint persons to solicit donations to aid those of our people who desire to emigrate to Liberia and have not the requisites so to do.

*Resolved*, That we tender our unfeigned thanks to the philanthropists and Christians of all sects who are interested in our welfare, and we hope they will ever bear in mind that we feel that it is only our bodies which are now at liberty, and that our spirits can never be truly free until we return to the land of our fathers. We, therefore, earnestly invite them to come to our aid, and finish the work they have so nobly begun, to their honor and to the glory of God.

*Resolved*, That we solicit the co-operation of the National Colonization Society at Washington, D. C., with the tender of our deep gratitude to its friends and supporters for what they have already done for our people.

*Resolved*, That a copy of these resolutions and of our Constitution and By-Laws, and of the Address to our brethren, be sent to the Secretary of the American Colonization Society, and that they be printed for circulation throughout this State and country.

By order of the Elizabeth City (N. C.) Freedmen's Emigrant Aid Society.

ANDREW CARTWRIGHT, *President.*

JOSHUA FLEMING, *Vice President.*

HENRY KALE, *Treasurer.*

JOHN JAMES, *Secretary.*

ELIZABETH CITY, N. C., March 22, 1871.

For the African Repository.

**ADDRESS OF THE ELIZABETH CITY (N. C.) FREEDMEN'S EMIGRANT  
AID SOCIETY.**

The Committee appointed to draft an address to our brethren throughout the Union, especially those of North Carolina, reported the following, which, being read, was approved :

**TO OUR BRETHREN OF AFRICAN DESCENT.**

Having assembled in council and deliberated seriously upon our present condition and the prospects of our future, if we remain in the United States, we deem it proper to address you, and to let you know that we have organized an association by the name of the ELIZABETH CITY (N. C.) FREEDMEN'S EMIGRANT AID SOCIETY, believing it to be in harmony with the Divine will and to our best interests that we return to the land of our fathers.

We therefore desire you to turn your attention to the subject and to give it your serious consideration. Most of you are not sufficiently educated to know the teachings of history. If you were, you would be enabled to perceive that whenever any people were carried into captivity they never prospered nor attained to eminence until they returned to their ancestral land, and that, on returning, they carried with them an increase of knowledge that was a blessing to them in all after time.

Africa, poor Africa, the land of our fathers, was too deeply sunk in barbarism to comprehend the glorious truths that fell from the lips of Jesus; hence God permitted slave pirates to bring our forefathers to this country. Having here had an opportunity to obtain a saving knowledge of the everlasting Gospel of Christ, and, to some extent, of the mechanical arts, may we not reasonably hope that, with the Divine blessing, we may be instrumental in causing "Ethiopia to stretch out her hands unto God"?

But apart from this sublime consideration, what have we to hope for by staying in the United States? There are but few of us any better off now than we were five years ago. Most of us are not so well off, and our condition is becoming more and more oppressive every year. Land has risen in price beyond our means, and there are but few owners who will sell

one of us so much as a garden-spot on terms that we can meet. Rents have risen, and wages have been cut down one-third. In fact numbers of our people fare worse in many respects than they did when slaves. True, we have been given the right of suffrage, but, as a general thing, it has been of no practical benefit to us, while it has excited the vanity of our own people until they appear to have forgotten Him that wrought their deliverance, and to loathe the land of their and our fathers. It has also increased the prejudice against us, and we have no hope of our condition becoming any better until we humble ourselves before God and obey the counsel—resist not evil, but if persecuted in one place, flee unto another. Therefore, dear brethren, let us arise and go to the land of our ancestors, carrying with us the glad tidings of “peace on earth and good will to man.”

We have been most grossly deceived by misrepresentations relative to Africa. It covers about one-quarter of the whole earth, and has a wide range of climate. The settlements on the St. Paul's River, Liberia, where many of our friends from this region have located, is said by them and others to be as healthy and the soil as fertile as in any portion of the United States. All that is needed to make that Republic and country bloom and blossom as the rose, is for its people to have faith in Christ, and to add to their faith temperance, and to their temperance virtue, and to their virtue knowledge, and to their knowledge enterprise. We do not desire that any should go to Africa who feel contented with the present state of things; but would caution them to remember the fate of those who saw giants in the promised land in the time of Joshua.

Brethren, if any of you can live contented and enjoy happiness under the existing state of things and not aspire to better, we can only pity you. To such we have nothing more to say. It may be that these trials are permitted in the providence of God in order to humble us under a sense of our inability to do anything that will result to our own great benefit or to His glory, until we return to the land of our fathers. In this light we view it, and are therefore convinced that our high mission can never be filled while we remain in this country.

The friends of humanity of all denominations have done

much in times past to prepare the way for our return home. A man of color, Paul Cuffee, carried in his own vessel, and mostly at his own expense, the first company of his and our people to Africa that went back from the United States. Touched by his influence and example, it was not long before philanthropists and Christians organized Colonization Societies in nearly every State in the Union. They purchased a large tract of country on the West Coast of Africa, and have there placed thousands of our people in comfortable homes; and are still willing to give each of us a free passage, a supply of provisions to last us six months after our arrival, and twenty-five acres of land to every family, and ten acres to each single adult,—under a Government controlled solely by our own race, with churches, schools, and all that tends to make a free, prosperous, and happy people. The increase in the population by intelligent and enterprising emigrants from the United States will greatly add to the influence of Liberia, help to enlighten the entire African continent, and give nationality to the colored race.

These facts have been withheld from us by designing men, who wish to retain us here to work and vote for them. But, dear brethren, can we neglect so great an opportunity to better our condition? Shall we treat our friends who have labored for more than half a century for our good with ingratitude by refusing their bounty? We hope not. We therefore recommend that you organize Freedmen's Emigrant Aid Societies in each County in this State, and that you send delegates to a State Convention it is proposed to call, to meet at some convenient place on the day judged most proper. We desire to act as an auxiliary of the American Colonization Society, at Washington, D. C., believing it to be to our interest to do so, as we have been most grossly deceived by false representations as to the country of our ancestors, and as to the principles and aims of that Society. We have reason to hope that if we make an effort to help ourselves, now we have the liberty to do so, that the philanthropists and Christians of every name will remember that Jesus hath said: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me,"

and they will therefore feel that they are serving the Lord when they assist us to get back to the land of our fathers.

Read and adopted at a meeting of the Elizabeth City (N. C.) Freedmen's Emigrant Aid Society, and ordered to be published.

ANDREW CARTWRIGHT, *President.*

JOSHUA FLEMING, *Vice President.*

HENRY KALE, *Treasurer.*

JOHN JAMES, *Secretary.*

ELIZABETH CITY, N. C., *March 22, 1871.*

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#### REMARKABLE MOVEMENTS.

Our readers will find in the present REPOSITORY an elaborate article by Rev. Edward W. Blyden, on the condition and influence of Mohammedanism among the tribes of Western Africa. It will thus be seen that a grand and promising mission-field, ready for the harvest, is spread out, and auspicious days for the teeming millions of that vast continent appear to be opening.

Rev. Alexander Crummell writes to us under date of Monrovia, March 10, 1871: "Our great desideratum is a few thousand strong-souled, self-dependent, energetic men, with a goodly modicum of intelligence."

The desired population is voluntarily offering in large numbers; intelligent, enterprising, and Christian people, desirous to better their condition, and to bear civilization and the Gospel to their kinsmen according to the flesh, are waiting for passage. How can Africa be better compensated for her unnumbered wrongs, and comforted for her deep sorrows, than by the return of her exiled children?

What response shall be made to the waiting, anxious applicants? The letters given in the present REPOSITORY, generally from men of color, show a remarkable tendency Africa-ward. Not the least notable in this regard is the ADDRESS of the ELIZABETH CITY, (N. C.,) EMIGRANT AID SOCIETY—of which or of its formation we had no previous knowledge whatever. Indeed, it doubtless owes its existence to the information received direct by its members from friends and relatives who lately removed from the neighboring towns of Windsor, Jamesville, and Plymouth, touching the government, churches,

schools, climate, soil, and opportunities for making a living and doing good in the Liberian Republic.

Convinced that the people of color will there find advantages that they will not soon be likely to realize in this country, and that Liberia is in a position to be of immense service in the way of civilizing and evangelizing the millions of Africa, we earnestly solicit the cordial sympathy and support of every philanthropist and Christian. Never have funds been so much needed to carry on the colonization work vigorously.

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LETTER FROM HENRY W. DENNIS, ESQ.

MONROVIA, February 21, 1871.

MY DEAR SIR: In regard to the emigrants, they are doing remarkably well. None have died since I last wrote you. There are some few aged persons and young children among them who are at present sick, but generally they are getting on finely. Those for Brewerville are prepared to move to their own houses at Brewerville next week, and are quite anxious to go. Those for Arthington will not be prepared to go up there until about the first of April, as their houses will not be completed until about the last of next month.

I am, sir, your obedient servant,

H. W. DENNIS.

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LETTER FROM REV. ALEXANDER CRUMMELL.

MONROVIA, 10th March, 1871.

DEAR SIR: Liberia is better off to-day than ever before since her origin. One single fact will prove this. To-day, the tenth of March, the people on the St. Paul's are gathering their coffee for sale. Men, women, and children are everywhere picking their trees. My day school assembles but about 23 at the present, while my usual attendance is 33. This falling off is caused by the detention of boys and girls to pick coffee.

Now, a few years ago the people here depended very much upon gifts sent them from the United States by former owners in the South. This supply has stopped, and the people depend upon their own labors. If they will only have patience, they will do nobly in less than ten years.

I have recently visited a new set of emigrants, located near Millsburg, and am much pleased with them.

I am, very cordially, yours,

ALEX. CRUMMELL.

[May, 1871.]

## Receipts of the American Colonization Society,

*From the 20th of March to the 20th of April, 1871.*

## NEW HAMPSHIRE.

<i>Plainfield</i> —Rev. Jacob Scales, James K. Johnson, each \$1, by Rev. J. Scales.....	2 00
<i>Dover</i> —Mrs. MARY B. ROLLINS, balance to constitute herself a Life Member, \$10; Hon. Jeremiah Smith, Mrs. Dr. Martin, Mrs. Moses Paul, each \$5; Dr. Nathaniel Lowe, \$3; John Bracewell, W. Waldrand, T. E. Sawyer, each \$2; Cash, Cash, John Emmett, each \$1.....	37 00
	39 00

## VERMONT.

<i>Essex</i> —Annuity of N. Lathrop, by S. G. Butler, Ex.....	35 00
By Rev. J. K. Converse, (\$88.00.)	
<i>St. Albans</i> —Add'l.—Herbert Brainard.....	10 00
<i>Wells River</i> —Mrs. Mary Ann Abbott, \$10; Wm. R. Shedd, A. T. Baldwin, F. Deming, each \$5; Rev. W. S. Palmer, \$2; George Leslie, \$1 .....	28 00
<i>Peacham</i> —Dea. E. Chamberlain, Mrs. S. Underwood, each \$5; Ashbel Goodenough, Dea. Wm. Sanborn, each \$1 .....	12 00
<i>Burlington</i> —Add'l.—Hon. C. Blodgett, H. Bennett, Lawrence Barnes, Edward Lyman, A. W. Allen, each \$5; Mrs. Shedd, Horace Wheeler, each \$2; Mrs. E. W. Hickok, M. J. Fisher, William Wells, E. B. Johnson, F. F. Griswold, Edward Barlow, H. Wingate, Cash, Mrs. Henry Mayo, each \$1.....	38 00

## MASSACHUSETTS.

<i>Lowell</i> —Dr. L. Keesee to const. FREEMAN A. SMITH, Esq. and JAMES M. FORD, Esq. Life Members.....	123 00
	60 00

## CONNECTICUT.

By Rev. D. C. Haynes, (\$363.00.)	
<i>Hartford</i> —James B. Hosmer, \$50; Tertius Wadsworth, Rev. W. W. Turner, Charles Seymour, Austin Dunham, each \$25; Geo. Beach, \$20; Lucius Barber, \$18; C. A. Powers, S. S. Ward, D. Phillips, H. A. Perkins, Rev. Dr. A. Jackson, J. S. Woodruff, R. Mather, Dr. E. R. Hunt, James L. Howard, G. F. Davis, James Goodwin, W. P. Burritt, each \$10; H. H. Barber, Rev. Dr. Thompson, Rev. Dr. Vermilye, W. S. Bronson, George E. Martin, W. S. Hand, G. W. Williams, C. H. Northam, G. M. Welch, Rev. J. Brace, Rev. Dr. J. C. Bodwell, each \$5; sundry persons, \$3.....	363 00

## NEW YORK.

By Rev. Dr. Orcutt, (\$515.58.)	
<i>New York City</i> —Mrs. C. L. Spencer, Henry Day, H. G. Marquand, Jonathan Sturges, each \$50; Mrs. Daniel Lord, \$25; Fred. G. Foster, George W. Pell, each \$20; Theodore Gilman, Mrs. A. C. Brown, Miss Oothout, William Walker, each \$10; A. P. Beebe, \$5; Coll. in West Presb. Ch., \$55.58 .....	415 58
<i>Albany</i> —Hon. Erastus Corning.	100 00
By Rev. J. K. Converse, (\$81.05.)	

<i>Port Henry</i> —J. G. Wetherby, \$30;	
A. B. Waldo, \$10; R. L. Cook, \$5; B. Whalon, W. S. Goodin, A. B. Havens, A. Lewald, each \$2; Dea. Douglas, \$1.....	54 00
<i>Moriah</i> —M. P. Smith, \$10; Coll. in Cong. and Meth. Ch., \$17.05.	27 05
	596 63

## DISTRICT OF COLUMBIA.

<i>Washington</i> —Miscellaneous.....	1,084 87
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## INDIANA.

<i>Princeton</i> —Legacy of Mrs. Jane Kell, balance in full by Rev. Dr. John McMaster.....	184 46
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## ILLINOIS.

By Rev. George S. Inglis, (\$49.08.)	
<i>Chicago</i> —Oak Street Bap. Ch., \$22.06; Franklin Street Luth. Ch., \$11.07; additional from church members, \$6.88 .....	40 01
<i>Greenville</i> —Coll. in Meth. E. Ch., \$6.07; Bap. Ch., viz: Rev. B. M. Beven, Col. M. Reed, each \$1; others, \$1.....	9 07
	49 08

## FOR REPOSITORY.

<i>VERMONT</i> — <i>Windsor</i> —Mrs. J. F. Freeman, \$1. <i>Fair Haven</i> —Otis Eddy, \$1, by Rev. J. K. Converse.....	2 00
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<i>MASSACHUSETTS</i> — <i>Sharon</i> —Rev. A. P. Chute, to Jan. 1, 1872, by Rev. Dr. Joseph Tracy.....	1 00
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<i>PENNSYLVANIA</i> — <i>Philadelphia</i> —Dr. George B. Wood, to Jan. 1, 1872.....	3 00
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<i>GEORGIA</i> — <i>Valdosta</i> —Jefferson Bracewell, to Jan. 1, 1872.....	1 00
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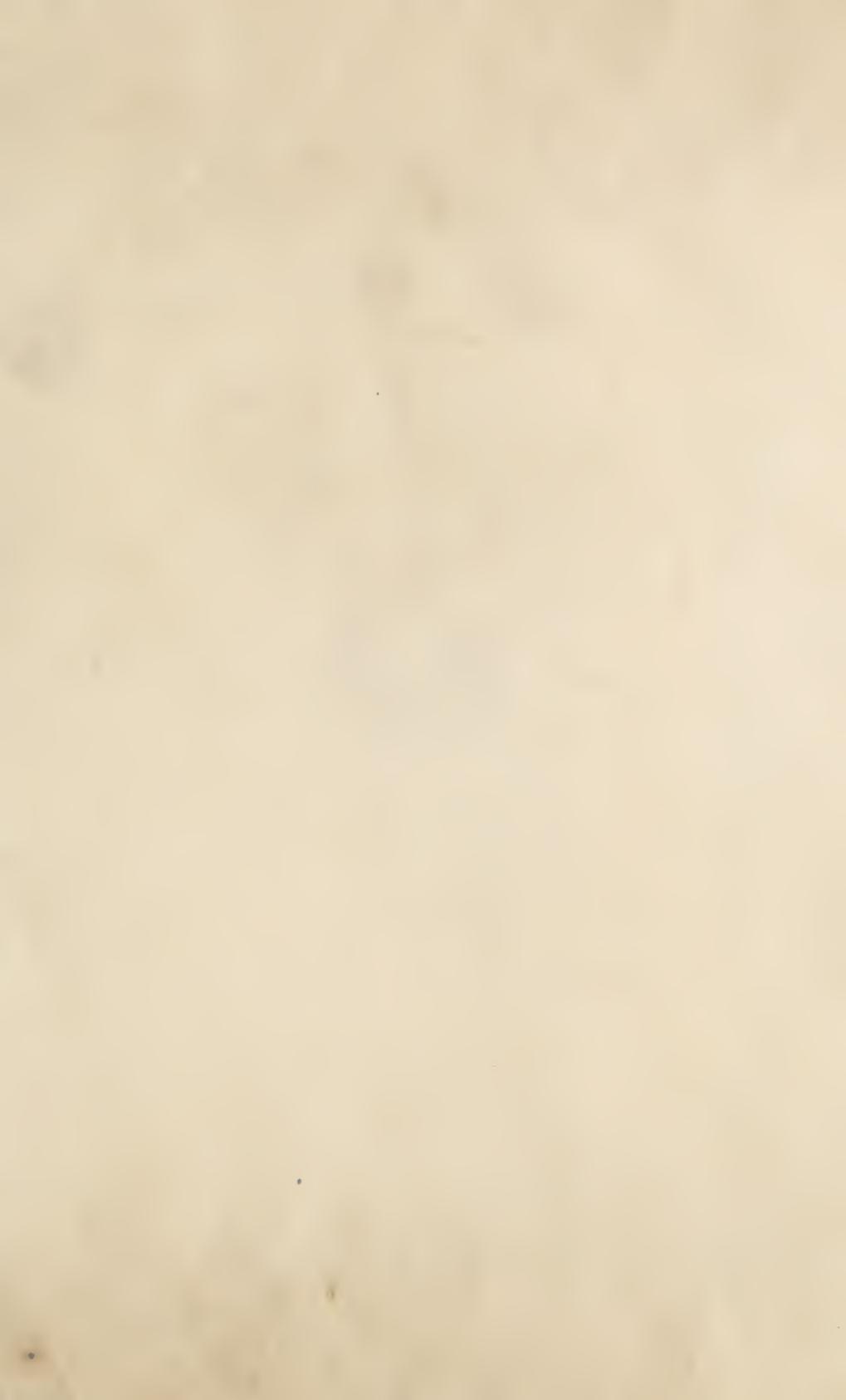
<i>OHIO</i> — <i>Cedarville</i> —Mrs. Martha Dallas, to April 1, 1872.....	1 00
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<i>ILLINOIS</i> — <i>Chicago</i> —Rev. David Ewing, to April 1, 1872, by Rev. George S. Inglis, \$1. <i>Lombard</i> —William L. Rogers, to March 1, 1872, \$1. <i>Chicago</i> —John J. Halsey, to Jan. 1, 1872, \$1.....	3 00
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<i>IOWA</i> — <i>Fort Madison</i> —Rev. Jacob Rambo, to Jan. 1, 1872.....	1 00
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Repository.....	12 00
Donations.....	1,146 63
Legacies.....	219 31
Miscellaneous .....	1,084 87

Total..... \$2,462 81





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